

"Roman Ideas" vs. "Americanism."



THE Quebec *Vérité* recently (No. 21) requested the opinion of THE REVIEW on this passage from an article of the *Ami du Clergé*, of Langres, France (Nov. 14th):

"In the United States the Germans constitute a very large proportion of the immigrant population; and wherever they feel themselves numerous enough, they strive to rule, and with their usual tact become an element of irreducible discord. We have already related how, four or five years ago, they barely failed to kindle a fire in the Catholic University of Washington and to confiscate the rectorship. In the dioceses where they form the majority they have moreover succeeded in obtaining from the Propaganda bishops of their nationality. But the American bishops, with Msgr. Ireland at their head, explained to the Roman authorities the danger which such a concession would create, inasmuch as it would perpetuate race antagonism in the American Republic and retard or blight the so desirable fusion between the immigrants and the native-born population. The Holy See has recognized the justice of this view, and to-day it is guided by the policy of appointing American bishops whenever possible."

While we were prevented from taking up the matter, several of our German Catholic confrères reproduced the remark of the *Ami du Clergé*, together with *La Vérité's* own sane and correct observations thereon, which were to this effect:

The accusation made by the *Ami du Clergé* against the German Catholics of the United States is utterly unjust. While the Germans, like all other nationalities, have their faults, we are sure that without them the Church in the United States would be in an even more deplorable condition than she is now. It is notorious that the German Catholics of America are firmly attached to *Roman ideas*. It is not among them that Americanism, condemned by Leo XIII. in a celebrated Brief, manifested itself. They also understand better than many others the absolute necessity of supporting parochial schools and the grave danger of public State education. In a word, they are the most powerful factor of resistance against the encroachments of all the errors of modernism. The fuss in the Catholic University arose precisely from the attachment of the Germans to the truly Catholic idea of education.

So far as the fusion of the immigrant with the native-born population is concerned, what does the writer in the *Ami* understand by "population indigène"? Surely not the aboriginal Indians. If

(The Review, Vol. IX, No. 11. St. Louis, Mo., March 20, 1902.)

he means the Yankee element, he is strangely mistaken if he believes it very desirable that the Germans, the French, the Italians, etc., should become Americanized as rapidly as possible, that is to say, that they lose their distinctive stamp and become purely American in the abusive sense in which this term is usually applied. In matter of fact the Americanization, or, to speak more accurately, the Anglo-Americanization, of the German, the French, the Italian, and other Catholics, far from being "si désirable," is considered by those who have studied the question seriously and without prejudice, as a consummation, inevitable perhaps, but very much to be dreaded, and therefore to be retarded rather than advanced by coercive measures. For if it is to be accomplished without ruinous consequences, it must be brought about very slowly. And even under this condition, those who know what the Anglo-American spirit means, view the process of assimilation with considerable apprehension.

For these reasons, which we have summarized as briefly as we could, Mr. Tardivel is satisfied that the Holy See will continue to appoint for this country bishops who, while being loyal citizens of the Republic, are not altogether "American" in the sense in which this word is generally employed in the United States—a subtle sense which has probably escaped the writer in the *Ami du Clergé* of Langres.

"The fusion has not yet been accomplished in the United States by any means," concludes our esteemed Québec confrère, "and until it is accomplished, Rome will take into account the peculiar situation of the Church in that country and do nothing to hurry assimilation, at the risk of losing many souls. For certain people in the States the most important thing, no doubt, is the rapid Anglo-Americanization of the immigrants; Rome looks chiefly to the salvation of souls."

One of the German Catholic newspapers which reproduced Mr. Tardivel's article, the *St. Paul Wanderer* (No. 14), after emphasizing the obvious fact that the charges of the *Ami du Clergé* contain nothing new, but are the same venerable old chestnuts that have been served up time and again in the course of the last two decades, expressed the apprehension that their repetition at this time might possibly be the signal of a new press campaign against the German speaking Catholics of the United States. This fear has happily proved unfounded, as we expected it would, knowing the excellent character and good will of the reverend editor of the *Ami du Clergé*, which would be all the more effective in the service of Catholic truth if they were complemented by a more evenly balanced judgment and a more accurate knowledge of Catholic affairs in this country.

For the rest, we do not know what we could add to Mr. Tardivel's observations, which are trenchant and to the point, unless it were the remark that the largely German dioceses of the United States, which are now ruled by bishops of German blood, are likely to have German bishops so long as the German element is strong enough to assert itself in the traditional and well-defined process of drawing up the lists for new episcopal appointments. In a diocese where the great majority of the faithful and their pastors are German—either of German birth or descent—it is perfectly natural that, under a bishop of the same nationality, the diocesan consultors and irremovable rectors should be German, and when they meet after the death of the ordinary to draw up the usual terna, under the rules of the Third Council of Baltimore, that they should select the candidates from among their own number. And unless there are special and personal reasons to make an exception, the Propaganda will surely continue to respect the wishes of a diocese and select its bishop from such terna, as it has done in the past.

Would the French speaking priests of an American diocese in which French speaking people formed the majority of the faithful, act otherwise?

It is nowhere written that the bishops of the Catholic Church in America must be Yankees or Anglo-Americans or Irish-Americans, and it would be contrary to the spirit of the universal mother, who embraces all nationalities with an equal love, to reverse her traditional policy for the sake of a handful of noisy chauvinists and their misled journalistic allies.

The fundamental and essential fallacy which underlies the note of the *Ami du Clergé*, and which amounts to nothing more nor less than a calumny—that is, a false accusation knowingly and maliciously made, to the injury of another—in the mouths of those Americans with whom it has originated, is the insinuation that a naturalized citizen of German birth, or a man born in this country of German parents, is not an American in the true and full sense of the word. It is all the more unjust and inexplicable because it is fathered chiefly by men who have themselves immigrated to America from a foreign land and whose only claim of superiority—and a slim claim it is, indeed!—over the Germans, the French, the Italians, and other fellow immigrants, is their previous knowledge of the English language, which happens to be the official language of the government and the prevailing idiom of the majority of the present citizenship of these United States.

Mr. Tardivel has touched the secret spring of the whole difference when he mentioned "Roman ideas." They are the criterion of true Catholicity, and, fortunately, in this regard the German

Catholics of America are not found wanting, while some of their opponents, unhappily, are so impregnated with false Americanism as to make a proficiency in the English language and conformity to modern ideas ("conformari huic saeculo," in the words of St. Paul) the standard of faith and means of salvation.

The Bishop of Nancy and M. Leon Harmel.

THE clamor of certain lay Catholics for a larger share in the government of the Church was condemned by the last collective letter of the English bishops. In France the laymen are not clamoring for such a right, but *de facto* exercise it in an undue manner. Two of these laymen, L. Harmel and M. Fonsegrive, are treated by the Bishop of Nancy without kidgloves in his brochure already mentioned. And as both pass also in this country as leaders in the "broadminded" world, it may be well to place the documentary evidence of Bishop Turinaz before the eyes of our readers.

For the last twenty years M. Leon Harmel has pretended to teach all the world the true solution of the labor question, to expound the teaching of the Pope and the Gospel, to pose as the ideal Christian employer. He addresses himself preferably to seminarists and young priests, writing them letters and uniting them in congresses at Val-des-Bois, where he has his factory. One of these letters was published by *La Vie Sociale* in Aug. 1901. It reads :

"Dear Sirs, and allow me to say : Dearly beloved Friends :— Gladly would I have responded to your affectionate appeal, had I been able. Let me at least express to you the joy of my heart, in saluting you, young men, called by God, who answer that call with such generosity. In times of persecution such as we are entering, we need devoted priests, docile to the voice of Jesus Christ, echoed by His Vicar, Leo XIII.

"This noble, this venerable old man, our well-beloved father, has in his frail body a soul of fire, like that of St. Paul. He pushes you towards the people, who are as a Lazarus, covered with wounds, stripped of the essential goods of truth, lying at the door of the clergy to receive the alms of the body and of the blood, of the choice viands of which the priests live, the alms of virtue and love.

"Jesus Christ does not desire that Lazarus receive only the pity

of dogs,—of us laymen who can only ease, but not cure his wounds. He wants Dives, dressed in purple and linen (the sacerdotal and royal dress) step forth from his mansion and consecrate himself to Lazarus. If he does not do it, he incurs the malediction of God; and then will be realized the word of St. John Chrysostom: 'Pavimenta infernorum, capita sacerdotum.'

"Our French people has fallen to its present depth, because Dives stayed in his mansion, gorging himself with the body and the blood, unmindful of Lazarus. In the world such a one is called a saint. The Gospel speaks differently.

"Yes, my dearly beloved friends, you are right in despising the critics, those who blame the Christian Democrats, those who revenge themselves by doing nothing, by casting evil-minded suspicions on them that act. When we shall have everywhere a young priesthood formed for the apostolate such as Jesus Christ in the Gospel wants it, and as Leo XIII. interprets it, the people of France will receive the truth of life; Lazarus will rise from his couch of misery and humiliation and become the soldier of Christ, the Savior of the Church."

From such a bragging letter, one naturally would infer that Val-des-Bois was the place for young priests to learn practically the direction of workingmen in a big factory. Indeed, in France and Rome it is believed that M. Leon Harmel employs at least from 8-10,000 men. In matter of fact, however, he employs only 400 laborers over, and some 200 under, 18 years of age. One-third of that number are women and girls. For these 600 employés M. Harmel has established no less than seven confraternities: a conference of St. Vincent de Paul, a confraternity of the Blessed Sacrament, a branch of the Third Order of St. Francis, one of the Living Rosary, a confraternity of St. Joseph, a confraternity of Our Lady of the Factory, and a branch of the Apostolate of Prayer. What Christian employer has ever thought of imitating such zeal?

May not the seminarians and young priests learn a practical lesson from that "Bon Père" about the proper wages which he pays according to the teachings of Leo XIII. and about charity towards the laboringmen and especially towards the married women? From the noisy protestations of Leon Harmel and the Christian Democrats one should surely expect it. But it is not so. The employers of the North, repeatedly accused by Leon Harmel of having failed in that regard, in 1894 published a brochure under the title, 'Leon Harmel at the Congress of Mouveaux,' in which they say:

"If we take as a point of comparison the factory at Val-des-Bois, we find that, in the same industry, the wages are from 10 to 15

per cent. higher at Fourmies, and from 20 to 30 per cent. at Roubaix-Tourcoing. If M. Leon Harmel is rightly considered as a model employer, who fulfills all the duties of justice, equity, and charity towards his employés, it can not be said that our employers are inferior to him or that on this capital point they do not obey the teaching of the Encyclical. Moreover, at Val-des-Bois, the woolen mills run day and night. No doubt, reasons of exceptional gravity must have moved M. Harmel thus to split up the families and contribute to the downfall of the race and of morals, whilst our weavers resist such an odious practice. On this point too, then, we can not be blamed for misinterpreting the thought of Leo XIII. Still, in the sale of the products of our industries, we have no greater competitor than Val; and if you estimate the enormous advantage which that firm derives from lower wages and nightwork, you have the measure for the sacrifices which our employers make in order to make their conduct tally with their belief."

That is enough to characterize Leon Harmel in his rôle of a "model Christian employer." How about M. Harmel the gentleman? The following epistolary extracts will tell us. M. Harmel, accused of having attacked the employers of the North and their Congress at Mouveaux, wrote in a letter dated July 30th, 1894:

"I have never occupied myself with newspaper articles, whether they blame or praise me. I wish to march with you and care not for journalists."

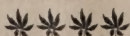
"I was firmly resolved not to interfere in the debate, for it is altogether contrary to my principles to enter into newspaper polemics."

These letters are quoted in the brochure published by the employers of the North, pages 17 and 25, with this remark:

"And yet we read in a letter written by him (Leon Harmel) to several persons, and quoted in the *Semaine Religieuse* of Cambrai of Aug. 18th: "Every day I write letters to the newspapers."

Is this the conduct of a gentleman?

In conclusion let us look at M. Harmel as the Christian layman, respectful of authority. When, three years ago, *La France Libre* had attacked several bishops, Cardinal Coullé remonstrated repeatedly. The editor replied by filling the first page of his journal, on three consecutive days, with wild attacks and by opening a subscription list in order to provoke a manifestation in his favor. He at once received a despatch, saying: "Leon Harmel and his sons subscribe 500 francs."



For a Catholic Social Movement.



As the direct outcome of a war that has lately been waged between the Socialistic *Arbeiterzeitung* and our courageous Catholic daily contemporary, the *Buffalo Volksfreund*, Rt. Rev. Bishop Quigley has issued an open letter, addressed to the priests of the German parishes of his episcopal city, in which he scores in no uncertain terms the doctrines of the Social Democratic party. As the *Catholic Union and Times* rightly observes, in printing this letter (No. 47), its "effects will be felt not only in Buffalo, but in every Catholic community in the country, for the statements set forth are not merely Bishop Quigley's ideas, but the accepted interpretation of the attitude of the Catholic Church on the subject." The salient passages of the letter are as follows :

"Practical militant Social Democracy exhibits itself in outspoken contradiction to the teachings of Christianity and particularly to those of the Catholic Church. Social Democracy denies the existence of God, the immortality of the soul, eternal punishment, the right of private ownership, the rightful existence of our present social organization, and the independence of the Church as a society complete in itself and founded by God. Therefore, no Catholic can become a Social Democrat. Therefore no Catholic can become a member of a Social Democratic organization or subscribe for or in any way contribute to the support of a Social Democratic newspaper organ."

The practical conclusions are :

"FIRST :—Catholics who obstinately refuse to renounce the principles of Social Democracy make themselves liable to be deprived of the sacraments and ministrations of the Church.

"SECOND :—Catholics who belong to a union which has become imbued with the poisonous doctrines of Social Democracy are in duty bound, in the interest of the working classes as well as of religion, to make every effort to expel all trace of Social Democracy and its doctrines from the constitution and laws of their union. Let every workingman clearly understand, that the Church does not condemn labor unions, but only condemns the doctrines of Social Democracy wherever found. A workingman may be a union man and a good Catholic, but he can not be both a Social Democrat and a Catholic.

"THIRD :—Catholics are strictly forbidden to contribute to the extension of Social Democracy directly by word or writing, or indirectly through financial or moral support given to a party newspaper organ advocating its principles."

In conclusion the Bishop requests the clergy to whom the letter

is addressed to instruct their people in the teachings of our Holy Father on the rights and duties of employers and employed, as the only Christian solution of the labor question.

We are glad to see the German Catholic workingmen of Buffalo promptly rally round their chief pastor in his crusade against Social Democracy. At a meeting held on Sunday, Feb. 23rd, it was unanimously decided to recommend the union of the Staatsverband and the Reform Association, under the name of Catholic Federation, with the constitution of the Reform Association, warmly approved by the Bishop, for a basis. Resolutions were adopted, thanking His Lordship for his letter and receiving the same as a true and lucid explanation of Catholic doctrine; condemning Social Democracy and declaring the determination of the Catholic workingmen of Buffalo to support every Catholic paper which is boycotted by Social Democracy and to patronize all businessmen boycotted because of their advertising in such papers.

This preliminary meeting was followed, on the subsequent Sunday, by a mass meeting in St. Ann's Hall, attended, in spite of snow and sleet, by over three thousand Catholic laboringmen from all parts of the city. Bishop Quigley was present, together with a large number of the local clergy, and was given a rousing ovation. In a brilliant address he unfolded the fallacies of Socialism more at length than he had been able to do in his pastoral letter. There were also addresses by Father Pfluger, P. Rockliff, S. J., Rev. Dr. Heiter, and a layman, Mr. A. Kurz. The stirring resolutions adopted by the meeting contained a number of opportune and practical recommendations, e. g., the holding, in the various parishes, of frequent conferences, for the purpose of making known to every Catholic of Buffalo the stand taken and always held by the Catholic Church on Socialism, and particularly on the rights and duties of both capital and labor, as expounded in the instruction given by His Holiness Pope Leo XIII. in his memorable encyclical on the Condition of Labor.

It is sincerely to be hoped that the lectures of Archbishop Corrigan, the pastoral letter of Bishop Quigley, and the warning of Bishop Messmer against the Socialist propaganda of the Rev. Thomas McGrady (Cfr. our No. 10, page 154) will prove to be the harbingers of a movement all along the line for the extirpation of the pernicious Socialistic errors that have been spread among, and threaten to corrupt, Catholic laboringmen all over the country.

The social question is not as important yet in these United States as in the older and more densely populated countries of Europe; but with the growth of trusts and the development of new and less favorable industrial conditions it is assuming a more threatening aspect, and Socialist agitators find the field better pre-

pared from year to year. What we need is a strong Catholic social movement, based on the principles so luminously stated in the encyclicals "Rerum novarum" (1891) and "Graves de communi" (1901). Buffalo German Catholics have taken the initiative; let the Catholic Federation inaugurate a national campaign along the lines of Bishop Quigley's pastoral and Archbishop Corrigan's recent pulpit expositions.

If we do not in a measure anticipate the social movement that is steadily developing, and guide it into the right channels, there is no telling what harm it may cause when it breaks the dikes.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Trouble at North Brookfield, Mass., and its Probable Outcome.—It is a long time since we have printed anything about the trouble at North Brookfield, Mass.,—so long in fact that we shall have to review the case briefly in order that our readers may understand the latest developments. Some three or four years ago, the French-Canadian Catholics of North Brookfield, feeling that they were numerous and strong enough to support a parish of their own, incorporated as a religious society and petitioned the Bishop of Springfield for a pastor of their nationality. For some reason or other they were refused. The newspapers took a hand in the matter and serious difficulties arose. Msgr. Beaven sent Fr. Wren, an Irish-American priest who had received his education in Canada and speaks French perfectly, to North Brookfield, to take the place of the then rector, Father Tuit. About the same time the Abbé Berger, a French priest without canonical standing, came to North Brookfield and prevailed upon the dissatisfied Canadians to employ him as their pastor, making a written contract for five years. Subsequently, after a mission held by Père Emard, M. Berger and the recalcitrant Canadian families were excommunicated. They had meanwhile built a little church of their own, St. Ann's, in which M. Berger officiated regularly. When the sentence of excommunication had been pronounced, the majority of the Canadians cut loose from Berger and attended religious services held for them by Fr. Wren in a public hall. The minority continuing to stick to Berger, who held regular services as before, in St. Ann's, the majority elected new trustees, who voted to close the church. The dissidents got an injunction, and the other day it was decided by the Massachusetts Supreme Court that the church could not be closed except by unanimous vote of all the members of the congregation, or, to be more precise, of the religious association as incorporated under the State laws, which comprises practically all the French speaking Canadians of the town. The religious situation at North Brookfield at the present moment,

therefore, is this: There is first St. Ann's Church, in which M. Berger gathers his handful of adherents about him every Sunday; there is secondly St. Joseph's Church, of which Fr. Wren is pastor, for the English speaking Catholics; there is in the third place the majority of the Canadians, for whom Fr. Wren or his assistant holds services in a public hall, and fourthly a small portion of Canadians who, disgusted and sick at heart, no longer attend Mass at all. If we may believe a representative of *La Presse*, of Montreal, who recently examined the situation on the spot and reported it to his newspaper (we read his report in the *Fall River Indépendant* of March 6th), Father Wren has announced that Bishop Beaven would soon send the French-Canadians of North Brookfield a pastor of their own nationality. To the outsider it seems that the whole trouble, with all the terrible consequences it has already had, and will still have, in the loss of souls and the embitterment of many, young and old alike, would have been avoided, had the ordinary complied with the reasonable and legitimate petition of this French-Canadian parish in the very beginning. Not knowing all the circumstances, however, we can not, of course, pretend to pronounce any sort of judgment in the premises, but must content ourselves with deploring, once again, that such serious difficulties so often arise without apparent reason or justification.

Catholic Federation.—The German Catholic press is growing more and more pessimistic with regard to the success of the Catholic society federation movement, and, to tell the truth, our own hopes are less buoyant to-day than ever before. President Minahan, who has so far forgot himself as to accept the invitation of a Protestant preacher to address a Protestant congregation on an ethical subject (see our last issue, page 159), in a paper which we find in No. 9 of the *Catholic Mirror*, not only reiterates the ludicrous and fatal error that politics must remain forbidden ground for a federation whose chief aim is to defend the civil rights of Catholics, but insists that the right to take the initiative in county, State, and national matters be in every case reserved to the national officers, thus denying the principle of autonomy which was a condition of the German State federations joining the national body. Moreover, the tendency of the central officers is to sink nationalities. This is a splendid idea in theory, but utterly infeasible in praxis. We hold with the *Wanderer* (March 5th) that the only way, under present conditions, to bring about permanent successful national federation, is to organize the Catholic men of the country (not the women) according to nationalities, on the strategic principle to march separately and to fight united. Only if this principle is consistently followed out will it be possible to avoid collisions between the various nationalities that make up the great body of the faithful in this country. The German Catholic State federations have shown by their past activity in various instances (let us mention only the fight of the Wisconsin and Illinois federations against unjust school laws) that they are well able to take care of their local and State interests, and while they could easily be induced to consult and coöperate with Irish, French-Canadian, Polish, Bohemian, etc., brother federations in each State, they would never consent to have their local policy, which they, being at home, can

judge best themselves, dictated by a set of far-away national officers. There has been, we sincerely regret to say, little wisdom of late in the utterances of leading federation advocates (we except Bishops McFaul and Messmer) and unless a ringing platform is adopted, a rational constitution drawn up, and a moderate and practical policy mapped out in the forthcoming Chicago convention, the whole movement, so auspiciously inaugurated and so pregnant with good promises, will, we fear, turn out a fizzle.

SCIENCE AND INDUSTRY.

Science and the Hexaëmeron.—Desperate, not to say violent, efforts are made by the so-called "concordists" to show that the hexaëmeron of Genesis agrees on all points with the *placita* of science. The history of these successive efforts is interesting; but the result does not recommend the system itself. One may ask whether all these "conciliations" do not rest on a false supposition. Do science and the Bible look upon the origin and formation of the world from the same view-point? If yes, then "concordism" is right; we have but to seek the best form under which it can be proposed. If no, it is useless to harmonize statements which, while they no doubt concern the same object, refer to it from quite different points of view. In this case there need be neither harmony nor discord between the Bible and science. You may describe a city in two ways: either by following up the progressive development of its wards—that is the order of time,—or by dividing it up into certain sections of equal surface—that would be an artificial or purely graphic order. Ward 1 and section A would have nothing in common; if perchance they coincided, it would be a mere accident. This comparison may be applied to the six days of the hexaëmeron compared to the astronomic and geologic phases through which the world has passed in its formation. (Cfr. *Études*, vol. 90, page 338.)

MUSIC.

Trashy Church Music.—Rev. P. Barnabas Held, O. S. B., writes us from Munster, Texas:

The Berge Music Co. of New York is sending out circulars and sample copies of "Church music" to pastors and choir-leaders. It has received endorsements from Sisters of the Good Shepherd, Sisters of Mercy, Bro. Henry Austin, Sacred Heart Convent, East Camden, etc., and by one of these endorsers Mr. Louis Berge's St. Hubert's Mass is put down as "unquestionably his ablest effort, and worthy of all the praise that can be given it."

We also received a sample copy of the Kyrie of St. Hubert's Mass and several samples of Ave Marias and O Salutaris. It is nothing but trash, and trash of the worst kind, poor music in a general sense, full of mistakes against the rules of good composition, totally devoid of originality, in short, bag-pipe music, love-song style, not even good enough for a variety show. And such rot is called "Church music" and recommended by our pious Sisters and Brothers and taught in our schools! No wonder the reform of Church music is making such slow progress.

MISCELLANY.

Practical Results of the Zionist Movement.—According to recent mail advices from Jerusalem, the establishment of Jewish colonies in Palestine to provide for destitute immigrant Jews, has brought about a great change in the aspect of the country, and an example is now given to the rural population of how the best results may be obtained from an intelligent cultivation of the soil with modern implements.

One of the colonies known as "First in Zion" has become the centre of a very considerable wine industry, with a large establishment for storing wine as well as a depot for the sale of the product in Hamburg. Another known as the "Gate of Hope" grows oranges, largely export; a third, at El Ekron, grows fruit, which is preserved and sent to Europe.

The changes in the country around Jaffa, in consequence of these colonies, is said to be remarkable. The cultivation of fruit, chiefly oranges, is extending over Jaffa plain, where an area of more than a thousand acres is covered by orange plantations, the profits from which have been considerable, owing mainly to direct and rapid steam communication with Liverpool. The Jaffa orange is said to be superior to the Spanish fruit, and gets a higher price, but last year the market was overstocked. A German colony also produces wine; the Palestine wines generally compare favorably with the common French and Italian wines, and, as increased care is being taken in their production, the demand for them in the European market will improve. In a short time it is expected that Jaffa will be exporting 500,000 boxes of oranges; last year this fruit formed more than a fourth of the total export trade of Jaffa; (soap, and sesame, also, which are grown near Jaffa, form an important article of export.) They are esteemed because of their size and flavor, and go in large quantities to Constantinople and the towns along the Syrian coast.

A Masonic Apron Made by Nuns For Gen. Washington.—In his *Researches* Mr. Griffin brings out the curious fact that a Masonic apron, wrought with gold and silver, hand made by nuns of Nantes, was, on August 10th, 1782, presented to General Washington by Watson & Cassoul, a French-American firm doing business in France. It is now in possession of the Alexandria-Washington Lodge of Alexandria, Va. (Cfr. Hayden's 'Washington and His Masonic Compeers.')

Surely the good Sisters of Nantes did not know what they made when they stitched that Masonic apron for Gen. Washington.

By the way, will Mr. Griffin kindly inform THE REVIEW whether there is positive and reliable evidence that Washington was a Freemason?

Father Hogan's 'Clerical Studies' in French.—Clerical Studies, by the late Father Hogan, S. S., to some of whose views on Holy Scripture we objected at the time of the book's publication, has now been translated into French. From a lengthy article on the work in the *Catholic World* (March, 1902) we learn that although for diverse reasons it had no large success in the U. S., it is expected that its sale in France will be immense, something similar to that of the French Life of Father Hecker. The same apparatus is again put in motion; the book is prefaced by the

Archbishop of Albi, Msgr. Mignot, and the entire Catholic press, except that portion of it which fought Americanism, is booming it. The question may be asked, Will this new work share the fate of the Life of Father Hecker? It almost looks like it. The Archbishop chosen to write the preface, Msgr. Mignot, wrote also a pastoral letter on the study of Holy Scripture, which, though destined exclusively for his diocesans, made such a stir outside the Diocese of Albi, that the Archbishop was called to Rome. "I do not know," writes the Roman correspondent of the *Semaine Religieuse* of Montreal (Jan. 20th), "what took place between the Archbishop and the Holy Father; but I believe that, after this audience, Msgr. Mignot will not be tempted again to write a pastoral letter in the same strain on the same subject."

En passant be it said that, shortly after Christmas, the news was spread that a special commission on the study of Holy Scripture had been appointed by the Pope. The London *Tablet* even published a list of members and consultors. We now learn that the commission has not yet been appointed, and it looks as if the list of the *Tablet* had been fathered by the desiderium of its editors or correspondents.

Bogus Catholic History.—At a "successful public session" of the Knights of Columbus at Hartford, Conn., Rev. Walter J. Shanley, Rector of St. Joseph's Cathedral, declared in an address on "the Chief and Governing Functions of the Knights of Columbus," according to the daily *Courant* (Feb. 24th), that "the independence of the United States would not have been obtained if it had not been for the aid of the Catholics. He declared that it was the influence of the Papal Nuncio at the French court that caused the King of France to send troops to America to assist it in the war for independence of England. This was done after Benjamin Franklin had failed in his mission to France. The speaker said that both Washington and Franklin had recognized this service of Rome, the favor being brought about by Bishop Carroll of Baltimore, who persuaded the Pope to send his nuncio to France to urge her to give assistance to America."

Father Shanley, whose only sources of historic knowledge are evidently the newspapers, ought to have added to this fairy story the further detail that Benjamin Franklin humbly knelt before the Papal Nuncio at the court of Louis XV., because that posture alone could express the gratitude of the American people to the Nuncio for persuading the King to come to the support of Washington.

In matter of fact, as Mr. Griffin has shown time and again in his *American Catholic Historical Researches*, the whole story is fictitious. There is no mention of the incident in history. Nor is there anything to bear out the statement that the Papal Nuncio was alone responsible for the success of Franklin's mission at the French court, or that he had anything whatever to do with the negotiations.

It is worse than silly, as the *Intermountain Catholic* has lately remarked with great justice and pertinency, for Catholics to parade fables as examples of exalted patriotism, because along with inviting denial and criticism, they give rise to the conviction that we must go outside of truth and fact to establish our part in our country's history.

NOTE-BOOK.

"The Schoolmaster of Sadowa" is famous the world over and still bids fair to grow in fame. The State Superintendent of Schools of Pennsylvania adduces him in support of his theory that the State should develop its elementary school system by the highschool. (*Philadelphia Record*, Feb. 22nd.) The supposition is, of course, that the better education received by the German soldiers was the cause of Prussia's victory over Austria, while in matter of fact the "Schoolmaster of Sadowa" was quoted originally in a ludicrous way as the cause of Prussian success because he made his pupils pray for the victory of the Prussian arms.

Pennsylvanians who are posted on this matter, will have a good laugh at their sage Superintendent of Schools.



"Why does not THE REVIEW support the *Catholic Columbian* in its plea to have Corpus Christi raised to a holyday of obligation in this country? . We have too few holydays and the consummation of the *Columbian's* wish, which is shared by many pious Catholics, would redound greatly to the honor of our Eucharistic Lord."

While we would be glad to see Corpus Christi made a holyday of obligation and generally observed as such throughout the country, we believe with the Fathers of the Third Plenary Council of Baltimore (v. Acta et Decreta, No. 109) that "it is not advisable for the present to multiply the holydays of obligation," for the reason that "it is the sad experience of pastors that few even of the small number of such holydays we now have, are rightly observed, as many of the faithful do not attend Mass on them, and a still greater number fail to abstain from servile labor; indeed the great majority of our people can not keep these holydays properly without endangering their only means of support."



The Catholics of France did not join in the homage that was paid to the memory of Victor Hugo on the occasion of the recent centenary of his birth. Not because they do not recognize his excellence as a writer, which on the contrary they cheerfully acknowledge;—witness P. Suau's article, *L'Idole*, in the second February number of the *Etudes*;—but for this reason expressed by the same writer in the same article: As a poet they would gladly have honored him; but they must refuse to adore him as a popular idol. For it was the glory and the misfortune of Victor Hugo—glory in his own eyes, a misfortune in ours—that by constant design and obstinate endeavor, he became *l'idole*—the idol.



A good friend in the Northwest recently mailed us several newspapers in which a great fuss was made by and in behalf of Mr. James Neill, the actor, because, while being initiated into the Elks at Spokane, he received a blow from a stuffed club. Mr. Neill seems to resent this indignity very strongly, though he pro-

tests in the same breath that he was ready to take any obligation that would have made an Elk of him. The *Northwest Review* (No. 18) points out the curious perversion of the moral sense displayed by Mr. Neill. "He sees no dishonor," justly remarks our worthy contemporary, "in binding himself by oath to unknown obligations, though this means an immoral submission to the worst kind of tyranny; but his pride revolts at a piece of boyish tomfoolery, which, although somewhat degrading to a grown man, is after all not in itself a breach of the moral law or an attack on the liberty of the individual, who ought to expect such asinine proceedings in all secret society initiations. Mr. Neill is like the olden Pharisee, straining out gnats and swallowing camels, a very common failing among non-Catholics, a consequence of the loss of mental balance following fast on the loss of Catholic faith."

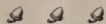


Our esteemed neighbor, the *Herold des Glaubens*, has gotten out a Catholic Guide of the City of St. Louis, containing, besides an alphabetical street directory, a directory of the municipal government, a list of the large office buildings, railroad ticket offices, banks and trust companies, clubs, hotels, theatres, express companies, public parks, dispensaries, etc., valuable statistical information regarding the Archdiocese of St. Louis, a complete directory of all the Catholic churches, with the street-cars that lead to them, a list of Catholic educational institutions, hospitals, asylums, homes, religious communities, and cemeteries, together with a directory of various Catholic societies. The useful booklet can be purchased at B. Herder, 17 S. Broadway.



Messrs. F. J. Lange and M. J. Costello, President and Secretary-Treasurer, respectively, of the Catholic Settlement Society, No. 530 Globe Building, St. Paul, Minn., write to THE REVIEW to say that the clerical contributor who wrote the note on page 127, No. 8, had evidently received one of their circulars by mistake, and that his insinuation that their undertaking is fraudulent rests on no solid foundation. Their aim is to "direct to established Catholic parishes Catholics who contemplate migration to Minnesota or either of the two Dakotas."

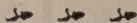
Our reverend correspondent had not mentioned the Catholic Settlement Society of St. Paul, therefore Messrs. Lange and Costello can not truly claim that THE REVIEW has "assaulted" their undertaking, which it can neither commend nor condemn, because it knows nothing about it.



A reader in Philadelphia sends us a cutting from the *North American* of March 6th, in which it is announced that General Smith has issued vigorous orders to his brigade and the real war against the Filipinos is only about to commence.

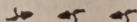
"Is it not about time," comments our correspondent, "that the local authorities of our Church in those islands let the world know how the war is conducted and how their poor people are maltreated? The testimony of Governor Taft and sundry army

officers before the Congressional Committee discloses a terrible state of affairs in 'our new possessions,' and it is highly desirable that the American people get reliable and accurate information about the actual conditions there."



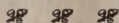
Miss Alice T. P. Keary, President of the Catholic Woman's National League, 428 E. 41st Street, Chicago, asks us to publish in *THE REVIEW* an invitation to all clubs of Catholic women in the country to unite in forming a general federation of Catholic women's clubs, to be known as the Catholic Woman's National League. A convention is to meet in Chicago, April 5th, 1902, to which each club is invited to send three delegates.

Outside of considerations of space, we fear our circulation among Catholic club-women is altogether too limited to make it worth while to print Miss Keary's circular; but to show our good will, which extends to *every* Catholic movement, we have inserted this brief note.



"There is a growing custom in our churches about this season of the year," says the New York *Independent* (No. 2779), "to set apart a day, called Decision Sunday, at which time the youth in the Sunday-school and in the Christian Endeavor societies shall be urged to make the decision to begin a Christian life. Inasmuch as decision of character is of prime importance for success in any phase of life, and not least in religion, such a provision to encourage the decision to live a Christian life is commendable."

Not to speak of the purpose of amendment, which is essential to the validity of every confession, the inauguration of Decision Sunday confirms that ancient and useful Catholic practice of renewing the baptismal vow at first communion and confirmation.



The *Iowa Catholic Messenger*, having swallowed the *Northwestern Catholic*, now appears with the cumbersome heading: *The Iowa Catholic Messenger and Northwestern Catholic*. The editor says (No. 9) that he will try to make it "a paper worthy of the Dubuque Archdiocese." But the *Messenger-Catholic* is not published in the Dubuque Archdiocese; it hails from the episcopal city of the Diocese of Davenport. Dubuque has a Catholic paper of its own, the *Catholic Tribune*. Why not let it thrive on its own ground? Davenport and the new Diocese of Sioux City would seem to be sufficiently large territory for the little consolidated paper with the big name.



The Boston *Republic*, once a fairly well-conducted Catholic weekly, but latterly on the verge of inanition, has passed into the hands of Congressman Fitzgerald, who has shown himself a strong, unquailing Catholic in public life. We hope Mr. Fitzgerald will succeed in reviving the decrepit old sheet. It will not be an easy thing, for Boston has two other Catholic weeklies besides the *Republic*—the *Pilot* and the *Sacred Heart Review*, both of the first rank.

